

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO ANTI-SLAVERY SOCIETY.

JAMES G. BIRNEY, AND

We are verily guilty concerning our brother *** therefore, is this distress come upon us.

GAMALIEL BAILEY, EDITORS.

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THE PHILANTHROPIST

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POETRY.

For the Philanthropist.

Heaven Hath no Bondmen.

God of the wretched! hear a mother's prayer.
Oh, let my infant live! tho' I have felt
Oppression's heaviest chain, for my lov'd child,
Hope still survives: a brighter day may dawn.
The love, that won a Saviour from the skies,
May touch the icy hearts of those, who wring
The warm life blood from ours.

My child! my child!
How feebly throbs thy heart! Oh, would that mine
Were still'd forever! Now the cold, cold drops
Are gathering on thy brow. Just God and True!
Oh let my infant live. Forgive the prayer!
Thou, who dost know the anguish of my soul,
Teach me to bow. Alas, my child! my child!
Thy little outstretch'd limbs, and trembling breath
Mark the destroyer's touch.

One moment more,
His eyes are turn'd on me. Those quivering lips—
Oh, could they but pronounce thy mother's name—
Vain hope! The last, keen pang of death is o'er,
The last tie severed. I have none on earth
To love me now. Ah, whither shall I go!
To whom for pity turn? My child! my child!
Oh, would that I were cold and still like thee!
But hark—methinks, a soothing voice I hear,
Breathing of love and pity—"Come to me,
Ye that are weary, and I'll give you rest."
And now—methinks my child's sweet tones I hear:
Hark! hark! he sings—

"Why weep my mother! Forever I'm free,
From the chain the oppressor had bound on me.
Look on me, mother, and dry thy tears;
Earth has no crown like thy infant wears.
Heaven hath no bondmen—I'm free, I'm free,
From the chain that the white man had bound on me.

Weep not my mother! I drink of the flood
That flows from the throne of the living God.
Freely I drink, for no tyrant is there
To shed of my bosom the blight of despair.
Heaven hath no tyrants—I'm free, I'm free,
From the chain the oppressor had bound on me.

Mother! a mansion of endless rest
Is fitted for thee in the home of the blest.
Thou' hard be thy portion, tho' bow'd to the dust,
Thou' weary and faint, still in God be thy trust.
Toil on, dearest mother, for soon thou'lt be free,
From the chain that the white man hath fasten'd on thee.

Hark! that sweet song—'tis the song of the blest—
Of earth's weary pilgrims, forever at rest.
Mother! I hasten to join in the strain,
Free from all dread of the lash or the chain;
Heaven hath no bondmen—I'm free, I'm free,
From the chain the oppressor had fasten'd on me.

Cincinnati, Oct. 26th, 1836.

COLONIZATION.

Gov. Pinney of Liberia.—His Testimony respecting the Colony.

As there seems to be a new effort making in favor of the Colonization scheme, and as the name of Gov. J. B. Pinney appears conspicuous in the proceedings of certain Colonization meetings, we think it not amiss to give his testimony on sundry points which the papers do not report him as having touched upon, on those occasions. Additional interest and importance will attach to this testimony, when it is observed how nearly it corresponds with that of the colored man, Mr. Brown, whose testimony and character were assailed with violence at Chatham Street Chapel in May, 1834, and made the pretext for the mobs of July following. Our printed copies from the identical memorandum we made at the time, immediately after the conversation took place.

New-York, May 6, 1836.

Had an interview with Rev. J. B. Pinney at the Graham Boarding House, kept by Mrs. Nicholson at No. 118, William Street, New-York. He appeared in bad health, and said he was slowly recovering. The following conversation took place.

W. G. "Did the climate of Liberia agree with you, Sir?"

J. B. P. "Smiling mournfully" "Better than with almost any other person, I believe, who has visited it."

W. G. "You experienced the fever of the climate, I presume, Sir?"

J. B. P. "Yes, Sir, almost incessantly.—In connection with care, it affected my head and brain very unpleasantly."

After some pause—

W. G. "What is there doing for the conversion of the natives in the vicinity of Liberia?"

J. B. P. "Nothing."

W. G. "Is the war with King Joe Harris terminated?"

J. B. P. "Yes. He was glad to make peace on any terms." [After a pause] "The war was a piece of boy's play on the part of the Colonists."

W. G. "After a pause—and doubting his meaning."

A piece of boy's play, did you say, Sir?—In what respect do you mean?

J. B. P. "I mean that the war was provoked on the part of the Colonists."

W. G. "In what manner?"

J. B. P. "The burning of the native villages, was the immediate cause."

W. G. "I had heard something of that matter, Sir; but I supposed it would be claimed by the Colonists, that this was in retaliation of some previous injuries from the natives."

J. B. P. "In the previous controversy, I suppose

the blame was about equal between the parties. It was a mere question about a little property. A piece of boy's play.—Five dollars would have settled the whole matter.

Mr. Pinney was of opinion that the slave trade was, on the whole, impeded by the Colony. Many slaves used to be shipped from that spot formerly.

W. G. But what prevents their being shipped from other points of the coast?

J. B. P. The Colony occupies the best anchorage grounds for an extent of two hundred miles. The colony likewise affords facilities for information to the British cruisers who hover round the coast.

W. G. But does it not also furnish facilities for the slave trade?

J. B. P. To some extent this may be true. But I think not to an extent equaling the checks it imposes on the traffic.

W. G. From some quarter, the slave trade is still carried on with great activity. Some people think it equal to that of any former period?

J. B. P. This must be from the coast of GUINEA. W. G. Your Colony, I suppose exerts little or no influence for the suppression of the traffic there.

J. B. P. None at all, Sir.

W. G. But the principal part of the traffic, I suppose, has always been from that coast?

J. B. P. Yes, Sir.

W. G. Did you know Thomas C. Brown, who afterwards returned?

J. B. P. Yes.—He became dissatisfied; but Johnson, who was his partner, is now doing very well.

W. G. Do you know anything of his character?

J. B. P. Not very particularly. I never heard anything against him.

W. G. I inquired because his veracity has been questioned.

J. B. P. I read the account of his examination. There were some statements in his testimony, in which I thought he either misapprehended the facts or misstated them. But the general statements made by him, were, I think, on the whole correct.

W. G. Do you mean that his statements on the more important topics, were correct?

J. B. P. Yes.

W. G. And what were the statements that were incorrect?

J. B. P. I do not remember them now, as it is a long time since I read them. But I marked them at the time. The error, continued Mr. P., has been in sending out Colonists without adequate provision for their comfort. The disasters were owing to this negligence. No physicians. The resources of a Society must be inadequate to such enterprises. It should be conducted by a government.

Such was the testimony of Gov. Pinney on these points, which, as our readers well know have been matter of no little controversy. He appeared to be a candid sort of a man. In some further conversation we found him not in favor of immediate emancipation, and his general views of slavery we should think very vague and confused.

We were particularly desirous of knowing how a pious Christian missionary, as he appeared to be, should be in favor of the Colonization scheme, after attaining a knowledge of the facts he had communicated. The secret of the matter we found to be this. He had conceived the idea that missionaries could not safely penetrate the native settlements in Africa, overrun as they are by the lawless whites who prosecute the slave trade among them, without the protection of the military force furnished by European or American colonies. We held a long argument with him on this subject, and appealed to apostolic example and precept without producing the least change in his views.—Our readers in the light of this fact, may appreciate the missionary claims of the Colonization cause. Think of the facts disclosed by Gov. Pinney in respect to the military attitude of the colonists in the case of King Joe Harris; and then think of supporting such a Colony because it affords military protection to the missionaries. We could as easily reconcile ourselves to the idea of openly propagating our religion by the sword, as Mahomet directed his followers to do.—Friend of Man.

EMANCIPATION.

The following notices of the effects of emancipation in the West Indies, are from a file of the Jamaica Watchman, down to Aug. 6th, as quoted by the Herald of Freedom.

The School of St. Thomas in the Vale.

An examination of the children of this school took place on Tuesday the 5th instant, before a committee of gentlemen of the vestry, and the rector and curate of the parish, when prizes were awarded to the following scholars, for general proficiency in their different studies:—

Jane Surgeon and Richard Sharp—silver medals. Mary Ann White, Martha Jane Harvey, John R. Brice, and Richard Lobben—bronze medals.

This school was opened under the auspices of the Lord Bishop and the vestry of the parish on the 6th of April, this year, and the number of day scholars already amounts to 65, and that of Sunday scholars to 125.

The rapid improvement of the scholars in the various branches of education, and the order and regularity with which the school is conducted, is highly creditable to the master, and justly called forth the approbation of the committee. In the populous district of the Above Rocks, such an institution can not fail of being extremely useful, whilst thus carefully attended to by the proper authorities.

New Jamaica National School.

The children of the Jamaica National School, under the direction of Mr. Lyne, arrived in procession a few minutes before four o'clock; his Lordship the Bishop, and clergy, having assembled, proceeded to lay the stone. The service was read by the Rev. Mr. Reed, after which his lordship delivered a most impressive address. The stone was then lowered by a triangle and pulley constructed for the occasion. The children, to the number of nine hundred, then joined in a psalm, when the ceremony concluded.

Exhibition at the Metropolitan School, SPANISH TOWN.

At ten o'clock, (first of July) one of the fine rooms of the newly erected schools (a building surpassed by none in the island for convenience and elegance) was opened for the admission of the public; a large assemblage, containing a full proportion of the sex so remarkable for its gentle humanity, was formed; and they found the scholars with their master, Mr. Shotton, at their head, prepared to perform their important part in the business of the day.

Amongst the spectators were individuals, who from experience and interest in such scenes, were no mean or superficial judges of what should be expected on the occasion, although it is but right to state that the institution was as yet hardly established, though it has been in a sort of imperfect action for a short space of time. The proceedings began with a portion of scripture, a prayer, and an anthem; and the Rev. Mr. Phillippo (to whom the institution owes an indelible debt of gratitude) was entrusted by one voice of the meeting to take the chair. The scholars went through the form prescribed in their daily course of instruction—the youngest class, composed of children from two to five years of age, excited particular attention, from the peculiar interest arising from their age, their discipline, and their acquisitions. The scholars at large went through a short examination in the general principles of some of the sciences, in grammar, and the knowledge of the derivation and meaning of words; the master gave some short but clear explanations of his system, and especially that part of it which bore the appearance rather of the ludicrous than the serious, (clearly proving the advantages of it) and that portion of the transactions of the day was closed by a concise, but very interesting address from Mr. Phillippo, explanatory of the system and principles of the institution. About twelve o'clock, the other large schoolroom was thrown open, as a bazaar, in which it was justice to say, there was a display of curious, useful, and elegant articles, which would have done credit to a similar exhibition in England.

About four o'clock an entertainment for the children was served in the schoolroom yard; and a number, about 600, sat down to an excellent and abundant meal. The little performers here again acted their parts to admiration, and the sun went down upon a day of gratification, which, from its rare combination of novelty, utility and unmixed and rational enjoyments, will, it may be hoped, be remembered, not only in the annals of the metropolis of Jamaica, but in the more durable and imperishable records of the good deeds of mankind.

MODEL INFANT SCHOOL, KINGSTON.

A considerable number of the friends of education assembled, to witness the proceedings of the day. Soon after ten o'clock, the children marched from the play ground to the raised gallery at one end of the schoolroom, presenting to the visitors a proof of the beneficial influence of education, in promoting order, neatness, and cleanliness.

After the commencement of the exercises of the school, by prayer, and singing the Morning Hymn, Mr. Bilby proceeded to show the usual method of instruction and examination pursued in the infant system of education. The children went through a series of lessons on the elements of geography, grammar, spelling, arithmetic, geometry, &c. being questioned at every step, for the purpose of leading them to understand, as well as remember, the knowledge which they acquire. The method of interrogation practised, appeared to satisfy the company present, as admirably adapted by its simplicity, and the evident interest it excited on the part of the children, to train the infants to the exercise of their observing and thinking powers, and to make them something more than mere repeating parrots.

The children were then allowed to question each other upon the holy scriptures, and in this exercise, as well as when interrogated by Mr. Bilby, it was truly delightful to observe the extent of the scripture knowledge many of these little ones possessed.

At the close of the examination, Mr. Bilby briefly addressed the audience, noticing the principles on which the system is founded—the influence it has had upon those educated under it in Great Britain, and expressing his opinion, founded on extensive observation, upon the children of Jamaica, that they are as capable of being benefited by it as the children at home.

thus conferred a double benefit by emancipating in many cases the masters as well as the slaves. With the abolition of slavery, the dread of insurrection, loss of life and property has vanished; and whatever individuals may now possess, they feel secure of holding and transmitting without those misgivings which were inseparable from times of slavery. The measure of abolition is now viewed with satisfaction and pleasure, by many who were opposed to its adoption, from the mere apprehension of its producing similar scenes and misery as were witnessed at St. Domingo; but the measure attempted there was one of passion, proceeding from a revolutionary faction, while in the British colonies it is one of reason, deliberately adopted by the united councils of the empire.

By the theory of our constitution all British subjects were free: we may boast of it now, both in spirit and in fact; and may hope fully to reap its fruits, when that period which has been prudently allotted to prepare the population for voluntary habits of industry shall have elapsed.

That the habits of people being suddenly altered, and the transition from a state of compulsory to one of voluntary labor, should be the source of occasional inconvenience, there can be little doubt, but this should be forgotten in the achievement of so important an object—an achievement that will form an epoch, not only in English history, but in that of the world—an example that sooner or later must be followed by our neighbors.

There should be but one general feeling in the colonies on the subject, and we are persuaded that this will be the case in the West Indies as soon as the causes of irritation growing out of the temporary reaction of master and apprentice shall be dissolved, by the termination of the year 1840; here the progress of the new relations are more advanced. The conveniences in domestic life of having only those servants who work cheerfully because they work for wages, will be felt, and the glory of belonging to a nation, who at an immense sacrifice, conferred the boon of freedom on so large a number of her once servile subjects, and thus prepared the way for general emancipation, will be appreciated by all; but the reflecting and benevolent will not allow even temporary causes to make them view with disapprobation the laudable feelings of those immediate objects of the abolition act, who endeavor in their humble way to express their sense of the benefits that have been conferred on them. When an individual has conferred freedom on his fellow man, gratitude is expected: when a national act of grace confers it on 600,000, could we wish to see them display insensibility? We rejoice at the religious, social and sensible manner in which the first of August, 1836, is proposed to be spent in this colony by the Friendly Societies, comprising numbers of persons who recently slaves, are newly made freemen.

We understand that divine service will be performed in the forenoon of that day, at which these societies will attend—that they meet at a dinner given, and will attend a lecture to be delivered by Mr. McSwiney in the evening.

The Argus, of August 3rd, also states, as follows:—

The 1st of August has again arrived and passed over in a manner which cannot but afford every satisfaction to those interested in the welfare of this colony, or in the final and complete success of the great measure of emancipation. The way in which this anniversary of the release of 800,000 human beings from a state of bondage was here commemorated, reflects credit on the character of those on whom the benefit has been conferred, while it proves the pains which have been taken to guide their dispositions aright and train them in those paths which will best secure their usefulness to society and consequently their own individual welfare.

SLAVERY.

From the Anti Slavery Record.

Slavery in Louisiana.

C. C. Robin, a French traveller, who was in Louisiana from 1802 to 1806, gives a very particular account of slavery as it then existed there. His candor is so unquestionable, and his description is so exactly applicable to the institution as it still continues, that we translate a few extracts.

MODE OF FLOGGING.

"While they are at labor, the manager, the master, or the driver has commonly the whip in hand to strike the idle. But those of the negroes who are judged guilty of serious faults, are punished twenty, twenty-five, forty, fifty, or one hundred lashes. The manner of this cruel execution is as follows: four stakes are driven down, making a long square; the culprit is extended naked between these stakes, face downwards; his hands and his feet are bound separately, with strong cords, to each of the stakes, so far apart that his arms and legs, stretched in the form of St. Andrew's cross, give the poor wretch no chance of stirring. Then the executioner who is ordinarily a negro, armed with the long whip of a coachman, strikes upon the reins and thighs. The crack of his whip resounds afar, like that of an angry cartman beating his horses. The blood flows, the long wounds cross each other, strips of skin are raised without softening either the hand of the executioner or the heart of the master, who cries 'sting him harder.'

"The reader is moved, so am I; my agitated hand refuses to trace the bloody picture, to recount how many times the piercing cry of pain has interrupted my silent occupations; how many times I have shuddered at the faces of those barbarous masters, where I saw inscribed the number of victims sacrificed to their ferocity.

"The women are subjected to these punishments as rigorously as the men, not even pregnancy exempts them; in that case, before binding them to the stakes, a hole is made in the ground to accommodate the enlarged form of the victim."

"It is remarkable that the white creole women are ordinarily more inexorable than the men. Their slow and languid gait, the trifling services which they impose, betoken only apathetic indolence; but should the slave not promptly obey, should he even fail to divine the meaning of their gestures, or looks, in an instant they are armed with a formidable whip; it is no longer the arm which cannot sustain the weight of a shawl or a reticule, it is no longer the form which but feebly sustains itself. They themselves order the punishment of one of these poor creatures, and with a dry eye see their victim bound to four stakes; they count the blows, and raise a voice of menace, if the arm that strikes relaxes, or if the blood does not flow in sufficient abundance. Their sensibility changed to fury must needs feed itself for a while on the hideous spectacle; they must, as if to revive themselves, hear the piercing shrieks, and see the flow of fresh blood; there are some of

—on fait on trou en terre dans le lieu ou l'on jette que doit être placé le ventre.

them who, in their frantic rage pinch and bite their victims."

THE PROTECTION OF THE LAWS.

"It is by no means wonderful that the laws, designed to protect the slave, should be little respected by the generality of such masters. I have seen some masters pay these unfortunate people the miserable overcoat which is their due; but others give them nothing at all, and do not even leave them the hours and Sundays granted to them by law. I have seen some of these barbarous masters leave them, during the winter, in a state of revolting nudity, even contrary to their own true interests, for they thus weaken and shorten the lives upon which repose the whole of their own fortunes. I have seen some of these negroes obliged to conceal their nakedness with the long moss of the country. I have been a witness, that after the fatigue of the day, their labors have been prolonged several hours by the light of the moon; and then, before they could think of rest, they must pound and cook their corn; and yet, long before day, an implacable scold, whip in hand, would arouse them from their slumbers. Thus, of more than twenty negroes, who in twenty years should have doubled, the number was reduced to four or five."

THE EFFECT UPON CHILDHOOD.

"The young creoles, idolized by their weak parents, make the negroes who surround them the playthings of their whims; they flog, for pastime, those of their own age, just as their fathers flog the others at their will. These young creoles, arrived at the age in which the passions are impetuous, do not know how to bear contradiction; they will have every thing done which they command, possible or not; and in default of this, they avenge their offended pride by multiplied punishments. The sad melancholy of these wretches, depicted upon their countenances, the flight of some, and the death of others, do not reclaim their masters, they wreak upon those who remain the vengeance which they can no longer exercise upon the others. Overwhelmed at length in ruin, these creoles seem still to escape ruin."

IGNORANCE AND WASTEFULNESS OF SLAVES.

"The negroes being continually under the hand of a master, having no right of property, nor power to make contracts, nor to sustain civil actions, nor, in fine, having any of those civil interests and mutual obligations, which among our country people exercise and develop the intellect, it follows, of course, that their intelligence must be extremely limited; and it is so, to a degree of which a European can with difficulty form a conception. I have seen them unable to count five or six pieces of money; it is rare to find one of them who can tell his age, or that of his children, or how many years since he left his native country; at what time he belonged to such and such a master, or passed to such another; with so slight ideas of the past, they must necessarily have less of the future; hence they are deplorably careless. They use, or rather, waste, whatever clothing they happen to have, without a thought that they may need it some other day. They break and destroy whatever comes into their hands with the same carelessness. That which pleases them most, they soon abandon with the greatest indifference. Without ideas of saving, order, or economy for themselves, they have nothing of the kind for their masters; thus, those who are reserved for domestic service in the house have a disagreeable task; they cannot become accustomed to the regular arrangement of which a careful housekeeper is jealous; it is necessary daily to repeat to them the order which belongs to every day—indeed, to repeat it to them every moment; and the mistress of a house whose family is numerous, and its details somewhat multiplied, finds herself sufficiently occupied every hour of the day solely in giving orders to her numerous domestics. That which is commanded them as the most important, is no better executed than that which is indifferent; and those vessels and pieces of furniture which are precious, for their beauty, go to pieces or are mutilated as soon as the most common things; so incapable are they of discerning or calling to mind the circumstances in which they should redouble their watchfulness and caution."

MORALITY OF SLAVES.

"Are these slaves, with notions so limited and confused, with whom the strongest argument is the bloody lash, susceptible of morals? There must be some ideas of order to understand goodness, to feel the charm of virtue; there must be a will of one's own, and that will must be exercised to contradiction before it can courageously battle with vice. The slave then, in his destitution of light, and his prostration of will cannot have a character for morality. Good and evil to him, are what he is commanded, and what he is forbidden; his will is only that of other people, and his whole energy tends to destroy in him his own self, the conservative principle of every being, for the sake of putting in its place the capricious self of somebody else. Ask a slave if he can get you such and such a thing, if he is free to perform for you such a task, he judges from these questions what you desire, and the more you seem to desire what you ask, the more he adds to his promises. I have remarked this, whenever I have addressed them; whether I had really need, or wished only to try them; but no sooner have they left you, than they give themselves no further trouble about their promises, they act as if they had forgotten them, and the next time they see you, it is with the same assurance as before; shame for a lie is unknown to them. A lie is so often useful to them, the truth so often disastrous, and their aptness at a lie is such, that they take in sustaining it, an air of assurance and tranquility which imposes upon strangers; often the terrible preparation for punishment, and the redoubled blows of the whip, cannot extort from them the truth. Of course we do not expect to find in them that species of fidelity which respects the property of others; can those who have no property themselves, and know not what it is to have it, find any thing good in a virtue which is never otherwise than harmful to them?"

"It may also be said that they are all thieves, so rare are the exceptions, and their impudence and cunning are incredible. On this account they make their masters sufficiently unhappy, they devastate their poultry yards, their orchards, and their gardens. To defend against them, it is necessary to surround these places with high palisades like a fort; and even these obstacles they know how to surmount. I have seen a house with beehives near it, at forty feet distance, they came at night and robbed the honey. In travelling upon the river, it has happened that one has been taken in the act of stealing in the very boat where I was sleeping. Tom, 3, pp. 176, 192.

The Dwellings of Slaves.

The best possible testimony as to the condition of the slave, is that of the masters, when given freely.

—on fait on trou en terre dans le lieu ou l'on jette que doit être placé le ventre.

colleagues; that an approximation to the brute is the happiest condition of human nature; that the deeper the ignorance, the higher the happiness; that the establishment of the principles of liberty is best effected by their violation; that the best condition of society is secured by carrying out the maxim; that might confers right; that, in a word, a benevolent Creator determined originally to endow a part of his offspring with the incommunicable attributes of his own Godhead, and the rest with the attributes of four-footed beasts!

And yet all this, they must do, before they can hope for the perpetuity of their beloved "Institutions." Nay—more: they must revolutionize the civilized world; persuade men that the age of barbarism was an age of gold; that the modern doctrines of freedom are dangerous heresies; that what men are used to call, a noble love of liberty, is a mere accidental affection, fit only for a school-boy theme. Nor is their task yet done. Demosthenes must be purged of his errors; Cicero must go through the refining fire; Burke must be cut to fit the iron bed of slavery; the liberty-notes of a Henry must be smothered; and the Bible, the Bible itself, the book of God, must be revised, corrected, expurgated, and forced to pronounce a benediction on slavery.

Chivalrous indeed must be the spirit that shall essay all this. Read then the following:—

"Gen. Duff Green has obtained from the legislature of South Carolina an act of incorporation for a company, entitled 'The American Literary Company.' The object is to print books of various kinds, allowing the authors all the net proceeds. It is a part of the plan to defend slavery, and the Washington Telegraph and the Mirror constitute a part of the joint stock of the company, and those papers are together with a series of school books, to speak the feelings of the south, on the subject of slavery."

In further explanation of the above scheme, take the following from the Telegraph of the 5th inst.:—

"The union was a measure of compromise, in which each of the parties were governed by their sense of the common benefits to flow from it; and the attempt to disturb the original agreement by introducing any modification of it, is to be met and put down by the same considerations which were so conclusive at the time of its adoption."

"It is believed the Literary Company will exercise a potent influence in accomplishing this end. We are not the assailants. We ask of our non-slaveholding brethren no change of the original compact. We do not require them to modify their domestic institutions. We do not say that we are more righteous than they. It is they who deny that we are sufficiently just. It is they who find fault with ours. We do not attempt to stir up their people to revolt and bloodshed. It is they who have cut loose the bonds of our slaves. And why is it that they would do so? Is it not because public sentiment has become diseased? Because their press and their pulpits have so long teamed with error? And is it not owing to a culpable remissness on our part, that under these circumstances, that section has so long furnished our teachers, our preachers, and our books? Is it not palpable that this warfare upon our institutions will cease the moment that we make our own books, employ our own teachers, and our own preachers?"

"The potent influence of commerce has tamed down the mad passions of European despots. The love of gain has converted the sword into the ploughshare; and what influence so potent to arrest the mad progress of the incendiary propaganda, who would break up the foundations of our union, as a direct appeal to the POCKETS of the section in which they reside?"

One more extract:—

"The south ask, as we have said, nothing more than was conceded at the time of the adoption of the constitution, and engraved upon it; and when it is found that the legal interference of their citizens with our rights, is drawing the trade of the south and west to Baltimore, Philadelphia, New York, and Boston will soon find means to invite its return by suppressing the cause of our complaint; and when it is found that we can make books for our own schools, their books will be adapted to public sentiment with us, and instead of imbibing the sickly sentiment of their diseased philanthropists, we will create a healthy action, which, bowing back upon the north, will contribute greatly to heal that section while it preserves our own."

NOTICES.

We have just read, with interest, an address to the Moral Reform Society of Philadelphia, by Wm. Watkins, a colored man of Baltimore. It is designed to awaken up the minds of his brethren to the importance of intellectual culture, and is well calculated to accomplish this effect. The conclusion of the address is as follows:

Mr. President, I most firmly believe that a good education is the great sine qua non as it regards the elevation of our people. Give them this and they cease to grovel;—give them this and they emerge from their degradation, though crushed beneath a mountain weight of prejudice;—give them this and they will command respect and consideration from all who respect themselves and whose good opinions are worth having;—give them this and they acquire a moral power that will enable them to storm and batter down that great citadel of pride and prejudice—that great Babel of oppression that impiously lifts itself to the clouds, vainly hoping to thwart the designs of Him who is thundering in the heavens, "For the oppressor of the poor, for the sighing of the needy, now will I arise: I will set him in safety from him that pusheth at him."

Sir, give the rising generation a good education, and you instruct them in, and purify them for, all the duties of life—you make them useful citizens and enlightened Christians—you refine the pleasures and increase the happiness of your social circles—you banish from their religion that superstition, and from their devotional exercises that wild, ranting fanaticism, which are the legitimate fruits of ignorance, and which can procure for them no other consideration than the pity of the intelligent, or the ridicule of the unthinking;—give them a good education, and then, when liberty, in the full sense of the term, shall be conferred upon them, it will be something more than a "sounding brass or a tinkling cymbal;" they will thoroughly understand its nature, duly appreciate its value, and contribute efficiently to its inviolable preservation.

In conclusion, sir, permit me to say we have much more to animate our hopes than to excite our fears. Ours is a righteous cause—that of our enemies, an unrighteous one. On the one hand we see arrayed against us unbending impiety, unholiness, pride, grossing sinfulness, and a selfish, unrighteous worldly policy;—on the other hand—on the side of unoffending innocence and struggling virtue—on the bosom of an invincible phalanx of all that is liberal and unambitious, holy, just, and good—the active sympathies of the civilized world, and the moral energies of the universe. Sir, the unholy alliance must capitulate;—they must make a virtue of necessity; for we are divinely assured that "no weapon formed against us shall prosper," so long as "the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds" of wickedness.

First Annual Report of the Union College Anti-Slavery Society, with an address to Students and an Appendix.

A copy of this has just been sent us. The society, we learn, was formed June 14th, 1836, with fifteen members, it now numbers fifty-one. The address is a sensible article, containing an exposition of the principles, their reasons for combined effort against slavery, their views of this abomination, of the remedy for it, and the plan of operation. Let our young men arise—let them every where engage in this glorious enterprise of emancipation. Actual benevolence will not pass intellect. "Let the colleges," as John Adams wrote, "join their harmony in the same delightful sound—(liberty). Let every declaration turn upon the beauty of liberty and virtue, and the deformity, turpitude, and malignity of slavery and vice. Let the public disputations become researches into the ground, nature and ends of government, and the means of preserving the good and demolishing the evil."

Report made at the Bee Sugar Society of Philadelphia, on the culture of the beet-root, and the manufacture

of sugar therefrom, &c. &c.—by James Pedder, agent of the Society.

This is the title of a pamphlet of great interest, both to those who feel concerned in the advancement of our manufacturing and agricultural interests, and to those who are anxiously desirous for the diminution of human suffering in the South. Sometime since, Mr. James Pedder, a gentleman, every way worthy, as it seems, of the trust reposed on, was selected as the agent of the Bee Sugar Society, and commissioned to proceed to France to procure all useful information relating to the culture of the beet and the manufacture of sugar from it. He set out from France on the 8th February, and returned on the 20th of last August. The pamphlet contains the results of his inquiries and observations while absent, and contains, it is likely, abundant information for any who may wish to engage in the beet sugar-manufacture. Mr. Pedder remarks, that the poetry of beet sugar making has gone out; it no longer is made to distill in lumps of double refined, and fall into your coffee without cost or labor, but it has left all that any sober-minded man had a right to expect. If 3 acres of beet can be cultivated at a profit of 900 francs, and yield 7,300 lbs. of sugar, 2,400 lbs. molasses, and 18,000 lbs. of cakes, sufficient food from the cakes and molasses to fatten sixty sheep, and raise manure for future crops, all above this, must be mere poetry.

United States and Mexico.

From the Philadelphia Daily Advertiser.

"We understand that Mr. Gorostiza, the Mexican minister, arrived at the Mansion House yesterday, from Washington. We are extremely sorry to hear, from a respectable source, that his negotiations with our government have terminated unsatisfactorily, and that he is preparing to return home with his diplomatic family. This will be unwelcome news to the friends of peace, and to the commercial interests of this country."

The National Intelligencer remarks:

"The manner and source of this information leave scarcely any room to doubt the truth of it, extraordinary as it is, that news of such consequence to the people of the United States should first reach the public ear through a channel so circuitous. How can the President answer it to the mercantile community, so deeply interested in the event of a rupture with Mexico, that he has suffered them to go on in the usual course of their foreign operations, without letting them be apprized, not even by a feeler in the Globe, or a hint from Mr. Ritchie, that there was any prospect of the interruption of the peaceful relations existing between the United States and Mexico? For anything the public knows, besides the positive evidence of General Jackson's declaration to the governor of the state of Tennessee, nothing but amicable relations exist or have been thought of between the two countries."

What it is that has induced the withdrawal of the Mexican minister from this country, the Philadelphia paper does not inform us. We can only suppose it to have some connexion with the invasion of the territory of Mexico—(her territory, as acknowledged by us in a treaty less than twelve months old) by the troops of the U. States. In the name of that portion of the American people, who, like ourselves, can never be indifferent to any state of our relations with foreign powers which involves the question of peace or war, we invite the proper officers of the government to declare, authentically, whether it be true that the intercourse between this government and the Republic of Mexico has terminated unsatisfactorily; and, if so, to publish the grounds upon which that intercourse has been broken off, and upon which the Mexican legation is about to depart from the United States.

Degraded state of the Free People of Color.

The following communication was in reply to a request made to Mr. Madison, by the editor of the Farmer's Register.

RICHMOND, March 23, 1836.

"You expressed a wish to obtain information in relation to the history of the emancipated slaves in Prince Edward; I presume those emancipated by the late Richard Randolph more especially."

More than twenty-five years ago, I think they were liberated, at which time they numbered about one hundred, and were settled on small parcels of land of from ten to twenty-five acres to each family. As long as the habits of industry which they had acquired while slaves, lasted, they continued to increase in numbers, and lived in some degree of comfort; but as soon as this was lost, and most of those who had lived many years in slavery, either died or became old and infirm, and a new race, raised in idleness and vice, sprang up, they began not only to be idle and vicious, but to diminish instead of increasing, and have continued to diminish in numbers very regularly every year—and that too, without emigration; for they have, almost without exception, remained together, in the same situation as at first placed, to this day.

Idleness, poverty, and dissipation, are the agents which continue to diminish their numbers, and to render them wretched in the extreme, as well as a great part and heavy tax upon the neighborhood in which they live. There is no little of industry, and so much of dissipation amongst them that it is impossible the females can rear their families of children—and the consequence is, that they prostitute themselves, and consequently have but few children—and the operations of time, profligacy, and disease, more than keep pace with any increase among them. Whilst they are a great pest and heavy tax upon the community, it is most obvious they themselves are infinitely worsened by the exchange from slavery to liberty, if, indeed, their condition deserves that name."

JAMES MADISON.

Comment on the above.

The sure way to make a man contemptible, is to treat him with continual contempt. It is impossible that Mr. Madison could have been ignorant of the cause of the black man's degradation. Without further remark, take the proceedings of "free colored people," on the death of the late Thomas Shipley of Philadelphia. They will prove a useful comment on the above.—[Ed. Phil.]

At a numerous and respectable meeting of the people of color, assembled immediately after the funeral of Thomas Shipley, in the First Presbyterian Church, in Seventh street, 19th of September, 1836:

Rev. CHARLES W. GARDINER in the chair, and Mr. ROBERT PURVIS, acting as Secretary.

On motion, Messrs. James Forten, Sen., Robert Purvis, Bishop Brown, Rev. C. W. Gardiner, and Rev. Wm. Douglass, were appointed to prepare resolutions expressive of the sense of this meeting in relation to the decease of THOMAS SHIPLEY.

The committee accordingly have subsequently prepared the following preamble and resolutions:

Whereas, it has pleased Almighty God in his wise and inscrutable providence, to remove from among us, in the midst of his days, our sincere and active friend, THOMAS SHIPLEY, whose unwearied exertions have contributed much to the melioration of the long neglected condition of our people, and who after having devoted his talents, a great amount of time, and no small share of his pecuniary means, to the glory of God, and the welfare of his despised countrymen, has now ceased at once to work and live among us, thereby creating a void which time can never fill: Therefore,

Resolved, That we express to the Society of Friends, of which he was a member, to the Anti-Slavery Society in whose deliberations he bore a conspicuous part, to his widow, and the other members of his family, our deep sympathy in a bereavement peculiarly afflictive to them, but shared in common by us all.

Resolved, That while we deeply deplore a bereavement which has deprived us of one, whose warm interest in our welfare was manifested on all occasions, we do nevertheless thank the Father of mercies for having favored this community with such a bright example of self-denial and active philanthropy.

Resolved, That though the sigh of sorrow which bursts from the wounded heart, and the tear of virtuous sensibility or fond affection which rolls down the cheek of suffering humanity, is a tribute both natural and religious, yet to the memory of one so closely associated with our highest and best interests, something more substantial is required. Therefore be it

Resolved, That Robert Purvis be appointed to deliver an eulogium on the life and character of our departed friend.

Resolved, That the proceedings be signed by the President of the committee, and published in the Pennsylvania Inquirer, National Gazette, and Poulson's Daily Advertiser, and that a copy be sent to the family of the deceased.

JAMES FORTEN, Sen. President.

Donations.

We are requested by Mr. Buckingham to state that of the recent monies remitted by him from Putnam, \$30 was from E. Sturges, and \$5 from B. Gass.

American Anti-Slavery Almanac, for 1837.

Just received and for sale at the Ohio Anti-Slavery Depository. Price per hundred—single 64 cents.

We hope our friends throughout the state will speedily favor us with orders. It is an excellent Almanac, calculated to promote anti-slavery principles, and should be rapidly and extensively circulated.

New Societies.

A Female Anti-Slavery Society, formed in East Bradford, Mass., Oct. 3d. Number enrolled, 75. President Mrs. Gardner B. Perry; Secretary, Miss Ellen B. Ladd. A Female Anti-Slavery Society, formed at Millville, Mass. President, Mrs. Louisa P. Buffin; Secretary, Miss Abby Pitts.

ANTI-SLAVERY ECCLESIASTICS.

A New Church.

A Free Congregational church was recently organized, to be located in Illinois, about twenty miles east of Rock Island city.

Amongst the resolutions adopted, as forming a part of its standing rules, was the following:

"This church will receive no individual to its fellowship who does not adopt the principles of immediate abolition, and who are willing to do what they can to break every yoke."

Black River Baptist Association, N. Y.

This Association, as we learn from the Liberator, at a meeting held in June last, at Leyden, Lewis county, N. Y., passed the following resolutions with great unanimity, only one voting in the negative.

"Whereas, the late discussions on the subject of slavery have made it manifest, that with all its odious cruelties, it finds many apologists even in the community in which we live, and that many, to insure its convenience, manifest a disposition to sacrifice our civil and religious rights; therefore,

Resolved, As the sense of this Association, that we fully believe that God hath made of one blood, all men to dwell on all the face of the earth; and that to deny to any portion of our species the common rights of citizenship, on account of their poverty or complexion, is a wicked infringement of the laws of our Creator.

Resolved, that we believe it to be the duty of Christians, as far as practicable, to become acquainted with all the aspects of slavery, and to use all christian and pacific methods to effect its abolition."

The Congregational Union of Scotland.

From the Vermont Chronicle.

PROCEEDINGS IN RELATION TO AMERICAN SLAVERY.

At the Annual meeting of the Congregational Union of Scotland, very numerous attended by ministers and members of the Congregational churches, and held in Argyle Square Chapel, Edinburgh, on Thursday evening the 5th of May 1836, the Rev. G. D. Cullen of Leith, in the Chair. After the ordinary business had been transacted, the following Resolutions on a subject of American Slavery were moved by the Rev. Ralph Wardlaw, D. D. of Glasgow, seconded by the Rev. David Russell, D. D. of Dundee, and unanimously adopted:

We copy only a part of the Resolutions.—Ed. Philan.

4. That we cannot but regard with feelings of special interest our untranslating brethren in the United States of America, congratulating them on their participation with ourselves through the kindness of the same universal Ruler, in the precious blessings of a common freedom and a common Christianity, holding in admiration the amount of christian liberty and christian effort evinced by them, in the dissemination of the Word of God and of the education requisite for the use of it through every part of their own territory, as well as for the complete evangelization of the world. But that in proportion to the delight we have experienced in hearing of such triumphs of christian principle amongst them, have been our astonishment and concern, that both their freedom and their religion should be so sadly tarnished by the incongruous association with them of slavery, and that in the midst of their boasted freedom and oppression, and in regard to millions of fellow-creatures, dependent upon them, (the systematic proscription by severe penal laws of all that instruction which might impart to the victims of corporeal freedom, the knowledge which enlightens and saves the soul, and the liberty wherewith Christ makes sinners free; and our wonder and sorrow are rendered the more intense by the information, that so many christian men and christian ministers stand chargeable with what we are constrained to denominate the sin of slave-holding, and slave-dealing, in direct contravention of what we hold to be, of those principles of truth and justice which it is the very object of the Christian ministry to compound and inculcate and of the Christian character to exemplify.

5. That God having made of one blood all nations of men to dwell "on all the face of the whole earth,"—and all, sprung from a common origin, having become the subjects of a common guilt and the objects of a common redemption. We sincerely lament the extensive and deeply rooted prevalence of a prejudice so unworthy the generosity of freemen, and the humility and dignity of Christians, as that against color—a prejudice by which so many millions of fellow-men are placed under an unmerited and disgraceful opprobrium, are excluded from intercourse: are prevented from availing themselves of such advantages as might enable them to exercise their fair average of intellectual endowment and moral capabilities, and so to assume the position in society to which they might thus establish their claim; and even in many instances are doomed to retain the stigma of marked separation in those ordinances of christian communion, where all distinctions ought to be merged in the common characters of fellow sinners and fellow saints.

6. That we cannot adopt as the principle of our conduct, the spirit of the first murderer, "Am I my brother's keeper?"—but in the better spirit of that religion which associates in one holy and blessed fraternity "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours;" and which imperatively prohibits our suffering "sin upon sin," we feel it our incumbent duty to expostulate most affectionately, most respectfully, but most earnestly, with our transatlantic fellow Christians imploring them to lay to heart, in this matter, their duty to God the common Father, to Christ the common Saviour to their kindred of the human family, and especially to those members of the redeemed family of God, who with themselves, shall form a part of the multi-ethnic nations, and tongues, that shall stand at last before the throne and before the Lamb," to rouse themselves from their lethargy, and, in the power of the principles of our common faith, with the largeness of heart which Christianity inspires, the regard to humanity and justice which the royal law demands, and that practical consideration of the true interests of their country, which a sound policy dictates, to unite their efforts and their prayers in breaking asunder the yoke both of cruel bondage and of degrading prejudice, in rolling away the reproach that lies at once on their national and their christian reputation, and so bringing down upon themselves, upon their churches, and upon their country, the blessing of Him who in immediate connexion with such deeds of justice, and such "works of charity and labors of love," and in token of his gracious approval of them when done for his name, hath said—"Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward."

7. That, in such way as may be deemed most expedient and efficient by the committee of the Congregational Union, these Resolutions be transmitted to our brethren of the Congregational churches in the United States of America, with assurances of our most cordial affection and with earnest prayers that they may be received on their part in the same fraternal spirit in which we are deeply conscious they have been dictated on ours, and that, by the divine blessing they may in some small measure at last contribute to the realization of the inexpressibly interesting and momentous objects to which they relate.

G. D. ALLEN, Chairman.

JOHN WATSON, Sec'y, to the Union.

French Creek Baptist Association.

Eighteen churches constitute this Association, and were

fully represented, at the thirteenth anniversary, held on the 21st September.

The following resolutions were formally adopted by it:

RESOLUTIONS.

Resolved, That we deem slavery a sin of most cruel and dangerous character, making war upon the rights of man, and the laws of God.

Resolved, That like all other sin, slavery ought to be immediately abandoned; that like all other sins it ought to be driven from the church; and that like all other sins the whole energies of the church should be concentrated for its extermination.

Resolved, That this Association refuse fellowship with slaveholding Baptists, Associations, and advise all our churches to adopt rules excluding slaveholders from their communion tables.

Resolved, That we sympathize with the American Anti-Slavery Society, in their noble efforts for the emancipation of our enslaved countrymen, and that we pledge them our prayers to God for their success.

Resolved, That these resolutions, together with the vote of the congregation, be signed by the Moderator and Secretary, and be communicated to the Secretary of the American Anti-Slavery Society.

ANTI-SLAVERY INTELLIGENCE.

Middlesex Co. A. S. Society.

This society held its second annual meeting in Lowell, on the 5th of October, 1836. It passed several spirited resolutions, which are reported in the Liberator. We copy the following:—

4. Resolved, That in the formation of six hundred Anti-Slavery Societies,—one half of the whole number during the past year, notwithstanding the tribulation and peril of the times, we have fresh assurance that 'Truth is mighty, and will prevail'; and that they constitute the most efficient pledges of the zeal, determination and success of the friends of immediate emancipation.

9. Resolved, That among all the riots which have disgraced and afflicted our land during the last three years, the recent destruction of the office of 'The Philanthropist,' at Cincinnati, by a deliberate act of the citizens publicly and officially organized, furnishes a most direful precedent to the lawless and seditious, and covers that city with disgrace and infamy.

10. Resolved, That we hail the reappearance of 'The Philanthropist,' at Cincinnati, with a pleasure equalled only by the dismay of its enemies; and commend both the paper and its estimable editor to the prayers and patronage of all who fear God, hate covetousness, and abhor slavery.

11. Resolved, That the early, consistent, and efficient labors of Wm. Lloyd Garrison in the cause of freedom and humanity, entitle him to the warm affections and continued support of the members of this Society.

The Late Slave Case in New-York.

The counsel of Collier, the alleged runaway slave, whose recent trial in this city caused such intense interest, and who was delivered up to his claimant, have commenced proceeding against his honor the Recorder, on account of his refusing to obey the writ of homine replegiando served on him for the purpose of removing the case to the Superior Court.

W. L. Garrison.

The following letter has been addressed to this uncompromising enemy to slavery, by Alexander DeLaborde at Paris, Secretary of the French Society for the abolition of slavery.

PARIS, July 23, 1836.

SIR:—We have the honor of informing you, that the French Society for the Abolition of Slavery has elected you corresponding member of its association.

We hope that you will consent to unite your philanthropic efforts with ours, for the success of the worthy cause, the triumph of which we so ardently desire, and for which you have already done so much.

The Society will receive with gratitude, sir, all the documents concerning the abolition of slavery published in America, and will transmit to you all those published in France.

Receive, sir, and dear colleague, the assurance of our high consideration, &c.

LA ROCHEFOUCAULT LIANCOURT, AL. LABORDE, ISAMBERT.

Mr. Garrison, Editor of the Liberator, Boston.

Abolition in Hayti.

Some time since, the Executive Committee of the American Anti-Slavery Society, received a letter from Port au Prince, informing them of the formation of a Haytian Abolition Society, accompanied with a donation to the Treasury of the society, of two barrels of Haytian sugar. The sugar has of course been disposed of, and the money gone into the Treasury for the abolition of American slavery. More recently, another communication has been received, and copies of the constitution have been forwarded, of which the following is a translation:—

PREAMBLE.

The unspeakable indignation which the slavery of a great number of our brethren, in America and elsewhere, has excited in us, the citizens of Hayti; the great pleasure we have felt in view of the Anti-Slavery Societies formed in different parts of the world, to bring about the enfranchisement of the slaves; the high and sacred principles by which these societies are commended to us; the persevering efforts of their leaders and editors; their inexhaustible industry and ever-renewing zeal—all these considerations ought to make them the object of our eternal gratitude, and to us it specially belongs as a free and independent people, courageously to embrace the cause of justice and of liberty, and to second these liberal men, who have exposed their lives, their fortunes, and their sacred honors, in generously pleading for their unfortunate brethren.

And to justify the morality of our object, we desire it to be understood that we disapprove of all forcible and violent means in favor of the abolition of slavery, and that the success which can be obtained by moral and religious persuasion, is that which harmonizes with our principles.

CONSTITUTION.

Article 1. This society shall be called the Haytian Abolition Society.

Art. 2. The officers shall consist of a Director, a Sub-Director, a Recording Secretary, a Corresponding Secretary, a Treasurer and a Committee, which shall be chosen annually.

Art. 3. The Recording Secretary shall keep minutes of the proceedings, and keep a register of the transactions of the society, as well as of the committee; he shall preserve all the papers and documents belonging to the society, and shall notify the time and place of the various meetings.

Art. 4. The Treasurer shall receive and keep all the money belonging to the society, subject to the order of the committee, and shall present a detailed account of his administration at the annual meeting.

Art. 5. The Executive Committee shall consist of the officers already named and two other members, three of whom shall be sufficient to transact business. They shall make their own by-laws, fill any vacancies that occur in their number, direct the treasurer in the employment of the funds, call special meetings of the members of the society when they judge it necessary, present a report of their transactions to the annual meeting of the members, and oversee the correspondence conducted by the corresponding secretary.

Art. 6. It shall be the duty of the Corresponding Secretary to open a correspondence with the agents and secretaries of the anti-slavery societies of America and elsewhere, to inform them of the object of this association, and to obtain from them all their different publications relating to the abolition of slavery.

Art. 7. Any person can become a member of this society, by paying annually *une gourde*, or more.

EVAN WILLIAMS, Director.
JOHN HOGARTH, Rec. Sec.

PORT AU PRINCE, May 31, 1836.

The day is coming—American slaveholders will have to give up their victims, or stand against the world; for its ban will soon be on them, and go where they will, they will be looked upon as equally guilty and equally detestable with the kidnapper on a foreign coast.—Emancipator.

Abolition in North Carolina.

The North Carolina Watchman, published at Salisbury, contains an article headed "Mr. Van Buren—Abolition!"—in which the editor says:—

"If [the abolition party] is the growing party at the north, we are inclined to believe that there is even MORE OF IT AT THE SOUTH THAN PRUDENCE WILL PERMIT TO BE OPENLY AVOWED: if

ever this faction become the majority, of which there is great danger," &c.

So the secret will leak out.—B.

Rhode Island State Anti-Slavery Society.

The first annual meeting of the Rhode Island State Anti-Slavery Society will be held in the city of Providence, on Wednesday, the 9th day of November next, at 2 o'clock P. M.

All persons in the state who adopt the principles of the society, are cordially invited to attend. Abolitionists from other states are also respectfully invited to be present.

By order, Wm. M. CHASE, Cor. Sec.
Providence, October, 1836.

MISCELLANEOUS.

The Way Abolition Stops Revivals.

The Rev. Dr. Fisk, in explanation of the decree of the Methodistists in this country, before the Wesleyan Conference at Birmingham, said, "Another cause of deterioration in America, is our agitation on the subject of slavery." Now mark the proof. In those conferences where abolition prevailed most extensively and there was consequently most of this agitation, there was no decrease, but an increase. Again, Rev. O. Scott, one of the most prominent Methodist agitators, the very man who was put forward by the 16 agitators in the general conference as a presiding elder, has since been taken off his circuit as a local preacher, but let us sooner has he fairly entered on his high field of labor, than we find him writing the following letter to the editor of Zion's Herald, Boston:

Dear Mr. Brown.—The Lord is reviving his work in the Methodist congregation in Lowell, in great power and glory. We have just closed a four days' meeting. During this meeting, more than fifty souls have been converted to God; and scores, if not hundreds, are now under deep awakenings. We have had good congregations in the day time, during the meeting, and evenings the house has been filled to overflowing. Last evening, hundreds, it is supposed, went away, who could not get in. The three last evenings, there have been from 80 to a 135 forward for prayers each evening. To say the whole in a word, the Lord is with us in great mercy and power!

There had been a revival in the church several weeks before the commencement of our Four Days' Meeting, and 25 or more had recently been converted. Nearly one hundred, in the whole, have found their Saviour precious to their souls, since conference; and now we feel that the work has just commenced! In what little experience I have had in revivals of religion, I have never seen anything exceed this.

And this is the way that Abolition stops revivals.—Emancipator.

Another Slave Case.

Dorcas Brown, a colored woman, appeared before Judge Usher, of the Common Pleas, on Friday, on a habeas corpus, sued out by Francis J. Dallam, of Baltimore, who claimed her as his slave, alleging that she ran away from him, between three and four years ago. Dorcas could not deny the charge, and she was accordingly restored to her master.

For more than three years she has been a domestic in the house of Mr. Wm. D. Sparks, of this city, and has conducted herself so well, and so far gained the esteem and confidence of her employer, that he offered Mr. Dallam \$500 to make her free, in order that she might remain. The offer was rejected, but with an intimation that Dorcas might perhaps, before long, be allowed to return to New York and again take service with Mr. Sparks. It is supposed that Mr. Dallam means to set her free.—Com. Adv.

"A Whip."

A person who keeps a grocery store in this city, buying himself in emptying a hoghead of West India molasses, found in the cask a hickory stick, nearly as large as a man's wrist, and something like three feet long—tied to the end of this was a large lash, four feet long, made of braided horse hide. We swung the machine, and came to the conclusion that half a dozen blows upon the bare back of a human being, would entitle him to a place in the hospital of the "incurables." It is not improbable that the "hickory" had dropped his whip for a time, and the poor wretched purchased themselves a temporary respite from its use, by dropping it into the molasses and heading it up. Perhaps, too, the article was discovered, and the offending moral made to feel the weight of a new

"Scourge that wakes, that punishes the tear."

SLAVERY.

From Zion's Watchman.

The Laws of God and the Laws of Slavery.

"Choose you this day whom you will serve."—Joshua xxiv. 15.

"Thus saith the Lord."

"Ye have made the commandment of God of none effect."

1. Search the Scriptures.

John v. 39.

2. Not forsaking the assembling of ourselves together, &c.

3. Train up a child in the way he should go, and when he is old, he will not depart from it.

Prov. xxii. 6.

4. What God hath joined together, let not man put asunder.

Mark x. 9.

5. Go ye therefore and teach all nations.

Math. xxviii. 19.

6. Go ye into all the world and preach the gospel to every creature.

Mark xvi. 15.

7. Feed my lambs.

John xxi. 15.

8. Windom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.

Prov. iv. 7, 13.

9. Be not forgetful to entertain strangers.

Heb. xiii. 2.

10. And the servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

Luke xii. 47, 48.

11. One witness shall not rise up against a man for any iniquity, or for any sin; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Deut. xix. 15.

12. Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

Deut. xxiii. 15.

13. Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof.

Lev. xxv. 10.

14. In this "land of liberty," slavery is declared by law to be perpetual.

Laws exist in most of the southern states which forbid or discourage emancipation.

Slavery has existed in this land two hundred years. Spread light and truth abroad, and soon the "Trump of Jubilee" will sound.

The above are only a few of the many particulars in which the slave laws are in direct opposition to the laws of God.

Are we presumptuous in saying that they are "before God utterly null and void," and that "they ought to be instantly abrogated?"

These laws afford a melancholy proof that "what begins in iniquity must end in crime."

If slavery were a "rightful relation," it could not lean for support on laws of such heaven-daring atrocity.

By enacting them, slaveholders have published to the world that slavery is in its own nature anti-Christian and tyrannical, and that it can only be supported by adding sin to sin.

Slavery is the corrupt root from which all these bitter fruits proceed.

Abolitionists are aiming heavy blows directly at the root, and every branch, twig and leaf of the system shows, by its trembling, that the blows are taking effect.

Reader, are you assisting in the work? If not, are you prepared with an excuse to render at the judgment of the great day?

LADIES' DEPARTMENT.

From the Salem Landmark.

Duty of Females to Promote the Cause of Abolition.

God's truth and conscience have now met in deadly conflict with prejudice and passion. It is a conflict of moral principle. Powerful indeed are the opponents; they have roused the land; forces are gathering; all are taking sides; woman is called to take her stand; few are examining the question; discussion is proscribed; the press is muzzled; many are following in the steps of those who ought to know and lead; divisions, enmities, and jealousies are taking place; alienation of feeling, dispute and riots every where prevail; false advice is given; the necessity of caution and the danger of going too far are thrown in to block up the way. And all this because Christians will not examine for themselves, and have a mind of their own upon this subject.

Some would dissuade you from examining the subject by depicting the fearful consequences of agitating the question; the effect it will have on the South; it will endanger the Union, and involve the country in a civil war. They would frighten you from it by presenting the dangers of immediate emancipation, as they call them, but in reality the inevitable consequences of continued slavery; they say it will create an insurrection, and a horrid massacre will ensue; men, women and children will be butchered by the ignorant slaves. Others will endeavor to persuade you that there is nothing wrong, nothing sinful, in robbing a man of all that he holds dear, viz: his personal rights, and reducing him to the condition of a brute; provided you feed and clothe him well so that he is contented. You hear many talk about slavery as if it were a small evil; a light thing which needs not all this ado; something which can be taken care of any time, and which when let alone will cure itself. But slavery is a monster—a monster in strength—a monster in feeling—a monster in action; torturing its victims by a lingering, living death, and even now threatening to desolate and destroy this otherwise fair and happy land. Woman should not leave this question with others—she should not pass it by. She should arouse for her own safety and for the protection of her own sons and daughters, lest they fall a prey to the all-devouring monster.

Examine this subject in the light of the bible. "To the law and to the testimony." Read the grand Magna Charta of human rights which God gave to man in the day of his creation; what saith it: "Thy dominion shall extend over the fish of the sea, over the fowl of the air, over the beasts of the earth, and every creeping thing on the earth." Here are his chartered rights; beyond this is usurpation and the oppressor's work. The instrument is clear; universal dominion is given to man by his Creator, over beasts and things. "But all mankind are by creation free." All souls are mine, saith Jehovah. I formed man for myself. I created him for my glory, that he should show forth my praise. From whence it is plain that every man belongs to himself and to his God alone. He cannot sell himself, for God holds his claim upon him—he is at his disposal alone. From whence you may safely infer that all pretensions to the right of property or possessions in human bodies and souls, without direct authority and permission from the Almighty, is founded in robbery and oppression, is essential sin, and should be immediately repented of. The slavery of the Jews, mentioned in the first five books of the Old Testament, comes under this exception, being by divine authority, by divine permission, and under the divine direction.

God speaks to man throughout his word, as to a being possessing understanding, will, and conscience, the exercise and improvement of which are his inalienable right, and for which he holds him accountable. Now in the very nature of slavery these are wrested from every one of her subjects, and they are made to obey the oppressor's will. Slavery makes war on the rights of God, as well as on the rights of men.

Snatches from his hand the balance and the rod, Rejoices his justice—is the God of God.

His law and his prophets are all against it. Read Isaiah 58, Jeremiah 34, Ezekiel 22. Read the Sermon on the Mount Paul's letter to Philemon. Read the decalogue: "Thou shalt not steal; thou shalt not covet any thing that is thy neighbor's." How much more sacred is a person than a thing! But notwithstanding all that God hath said in his word, all the light that hath been thrown out on this subject, and all the efforts that have been made in this cause, "slavery still rears its horrid crest," even in the temple of Jehovah, and is here tolerated and defended by the ministers of God, and by the followers of the Saviour, and will be, so long as individuals neglect a prayerful and serious examination of the subject. All who have covenanted with Jehovah should feel jealous for his glory. In this cause you should assert, maintain, and constantly defend, his rights. How necessary it is that you should study his word to ascertain his claims. He claims it at your hands that you "plead for the oppressed, that you undo the heavy burdens, and that you break every yoke." The bible carefully studied will lead to right views, feelings, principles, and measures on this subject. In its light, all is clear, and duty is plain.

These are only a few desultory remarks on the subject, and I find to succeed this effervescence of feeling, by a series of essays, tending to prove the impolicy and unconstitutionality of the law in question.

For the present I leave the public to the consideration of the above observations, in which I hope

Duty of Females to Petition for the Abolition of Slavery in the District of Columbia.

Extract from an Address of the Female Anti-Slavery Society of Philadelphia, to the women of Pennsylvania.

Say, our sisters, is it a time for us to keep silence? Is it a time for woman to shrink from her duty as a citizen of the United States,—as a member of the great human family,—as a professor of that pure and merciful religion which never can cover the earth as the waters cover the sea, until slavery is completely abolished. Shall we too bow down to this hideous idol, (as too many northern representatives have done), and suffer its blood-stained wheels to roll over our souls also, and lay all those feelings of sympathy and compassion for the poor and the friendless, which are bound up in the heart of woman, prostrate in the dust before it? Shall we not rather arise in the strength of moral power, and present our petitions in behalf of our suffering brethren and sisters who are doomed to a more drear fate than even that to which Haman consigned the Jews,—when woman's voice was heard in the royal house of the eastern monarch, and woman's petition achieved the salvation of millions of her fellow-creatures from "the mouth of the sword." Let us then go up to our proud Capitol with the faith of an Esther, with the untiring perseverance of the importunate widow, year after year, to entreat Congress to redress the wrongs of the widow and the orphan, and to break the fetters which bind 7,000 of the inhabitants of the District of Columbia under the iron yoke of cruel bondage.

The subjoined form of petition is recommended, and we earnestly entreat every woman who feels an interest in the slave, to circulate it in the city or town, the village or hamlet in which she may reside, in order to procure as many signatures as possible. She will probably meet with many a cold reception and heartless excuse, as she travels from house to house, to ask for the name only of their inmates to this petition for the abolition of slavery in the District of Columbia; but this should rather stimulate to still more determined perseverance in this work of faith and labor of love, as affording melancholy evidences of the power of this system even over the hearts of northern women, by inducing them to become partakers in the sin of slavery, in so far as their passive concurrence in the perpetuation of this institution can make them such. Let this petition, then, or a better, be circulated with the most industrious zeal, as though each woman who endeavored to procure signatures did indeed "remember them that are in bonds as bound with herself," and as though she did love her neighbor as herself.

We know, dear sisters, that our feeble efforts cannot of themselves reach you into action. We therefore pray, that He, who alone can wake the living tones of sympathy and love in the heart of woman into harmony and sound, may condescend to sweep the cords of feeling with his Almighty hand, and bring up from the deep recesses of your souls the calm remembrance, the dignified appeal, the earnest petition into the halls of Congress.

From Human Rights, September.

For the benefit of such as have not yet, in their own minds, decided the question, "whether negroes are men," we commence in our present number, and will finish in our next, the republication of a series of letters from a man of color, a citizen of Pennsylvania. The letters themselves will explain the occasion which called them forth. We have the happiness to know the writer, and to know that his character is even more eloquent than his pen in behalf of the proscribed class which he advocates.

Letters from a Man of Color.

On a Bill before the Senate of Pennsylvania, April, 1813.

LETTER I.

O Liberty! thou power supremely bright, Profuse of bliss and pregnant with delight, Perpetual pleasures in thy presence reign, And smiling plenty leads thy wanton train.

ADDISON.

We hold this truth to be self-evident, that God created all men equal, and it is one of the most prominent features in the Declaration of Independence, and in that glorious fabric of collected wisdom, our noble Constitution. This idea embraces the Indian and the European, the Savage and the Saint, the Peruvian and the Laplander, the white man and the African, and whatever measures are adopted subversive of this inestimable privilege, are in direct violation of the letter and spirit of our Constitution, and become subject to the annihilation of all, particularly those who are deeply interested in the measure.

These thoughts were suggested by the promulgation of a late bill before the Senate of Pennsylvania, to prevent the emigration of people of color into this state. It was not passed into a law at this session and must in consequence lay over until the next, before when, we sincerely hope, the white men, whom we should look upon as our protectors, will have become convinced of the inhumanity and impolicy of such a measure, and to deprive us of those inestimable treasures, liberty and independence. This is almost the only state in the Union wherein the African race have justly boasted of rational liberty and the protection of the laws, and shall it now be said they have been deprived of that liberty, and publicly exposed for sale to the highest bidder? Shall colonial inhumanity, that has marked many of us with shameful stripes, become the practice of the people of Pennsylvania, while mercy stands weeping at the miserable spectacle? People of Pennsylvania—descendants of the immortal Penn—doom us not to the unhappy fate of thousands of our countrymen in the southern states, and in the West Indies; despise the traffic in blood, and the blessing of the African will forever be around you. Many of us are men of property, for the security of which we have hitherto looked to the laws of our blessed state, but should this become a law, our property is jeopardized, since the same power which can expose to sale an unfortunate fellow creature, can wrest from him those estates, which years of honest industry have accumulated. Where shall the poor African look for protection, should the people of Pennsylvania consent to oppress him? We grant there are a number of worthless men belonging to our color, but there are laws of duty enforced for their punishment, if properly and duly enforced. We wish not to screen the guilty from punishment, but with the guilty do not permit the innocent to suffer. If there are worthless men, there are also men of merit among the African race, who are useful members of society. The truth of this, let their benevolent institutions and the numbers clothed and fed by them witness. Punish the guilty man of color to the utmost limit of the laws, but sell him not to slavery! If he is in danger of becoming a public charge, prevent him. If he is too indolent to labor for his own subsistence, compel him to do so; but sell him not to slavery. By selling him you do not make him better, but commit a wrong, without benefiting the object of it or society at large. Many of our ancestors were brought here more than one hundred years ago; many of our fathers, many of ourselves, have fought and bled for the independence of our country. Do not then expose us to sale. Let not the spirit of the father establish the son robbed of that liberty which he died to establish, but let the motto of our legislators be, "The law knows no distinction."

These are only a few desultory remarks on the subject, and I find to succeed this effervescence of feeling, by a series of essays, tending to prove the impolicy and unconstitutionality of the law in question.

For the present I leave the public to the consideration of the above observations, in which I hope

they will see so much truth, that they will never consent to sell to slavery.

A MAN OF COLOR.

LETTER II.

Those patriotic citizens, who, after resting from the toils of an arduous war, which achieved our independence and laid the foundation of the only reasonable republic upon earth, associated together, and for the protection of those inestimable rights for the establishment of which they had exhausted their blood and treasure, framed the constitution of Pennsylvania, have by the ninth article declared, that, "All men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying life and liberty." Under the restraint of wise and well administered laws, we cordially unite in the above glorious sentiment, but by the bill upon which we have been remarking, it appears as if the committee who drew it up mistook the sentiment expressed in this article, and do not consider us as men, or that those enlightened statesmen who formed the constitution upon the basis of experience, intended to exclude us from its blessings and protection. If the former, why are we not considered as men? Has the God, who made the white man and the black, left any record declaring us a different species? Are we not sustained by the same power, supported by the same food, hurt by the same wounds, wounded by the same wrongs, pleased with the same delights, and propagated by the same means? And should we not then enjoy the same liberty, and be protected by the same laws? We wish not to legislate, for our means of information and the acquisition of knowledge are, in the nature of things, so circumscribed, that we must consider ourselves incompetent to the task; but let us, in legislation, be considered as men. It cannot be that the authors of our constitution intended to exclude us from its benefits, for just emerging from unjust and cruel mancipation, their souls were too much affected with their own deprivations to commence the reign of terror over others. They knew we were deeper skinned than they were, but they acknowledged us as men, and found that many an honest heart beat beneath a dusky bosom. They felt that they had no more authority to enslave us, than England had to tyrannize over them. They were convinced that if amenable to the same laws in our actions, we should be protected by the same laws in our rights and privileges. Actuated by these sentiments, they adopted the glorious fabric of our liberties, and declaring "all men" free, they did not particularize white and black, because they never supposed it would be made a question whether we were men or not. Sacred be the ashes, and deathless be the memory of those heroes who are dead; and revered be the persons and the characters of those who still exist and lift the thunders of admonition against the traffic in blood. And here my brethren of color, let the tear of gratitude and the sigh of regret break forth for that great and good man, who lately fell a victim to the promiscuous fury of death, in whom you have lost a zealous friend, a powerful, an Herculean advocate, a sincere adviser, and one who spent many an hour of his life to break your fetters, and ameliorate your condition—I mean the ever to be lamented Dr. BENJAMIN RUSH.

It seems almost incredible that the advocates of liberty, should conceive the idea of selling a fellow creature to slavery. It is like the heroes of the French revolution, who cried "Vive la Republic," while the decapitated Nun was precipitated into the general reservoir of death, and the palpitating embryo decorated the point of the bayonet. Ye, who should be our protectors, do not destroy. We will cheerfully submit to the laws, and aid in bringing offenders against them of every color to justice, but do not let the laws operate so severely, so degradingly, so unjustly against us alone.

Let us put a case, in which the law in question operates peculiarly hard and unjust:—I have a brother, perhaps, who resides in a distant part of the union, and after a separation of years, actuated by the same fraternal affection which beats in the bosom of a white man, he comes to visit me. Unless that brother be registered in twenty-four hours after, and be able to produce a certificate to that effect, he is liable, according to the second and third sections of the bill, to a fine of twenty dollars, to arrest, to imprisonment and sale. Let the unprejudiced mind ponder upon this, and then pronounce it the justifiable act of a free people, if he can. To this we trust our cause, without fear of the issue. The unprejudiced must pronounce any act tending to deprive a free man of his right, freedom and immunities, as not only cruel in the extreme, but decidedly unconstitutional both as regards the letter and spirit of that glorious instrument. The same power which protects the white man, should protect

A MAN OF COLOR.

straining at a Gnat, and swallowing a Camel.

The Western Christian Advocate of the 9th inst. contains more than a column of matter, written, as the editor informs us, "on the spur of the moment," against the use of "organs and instrumental music in Methodist churches;" and all this, because the editor of that paper had heard, that in the state of Maine, a Methodist church had been presented with an organ!—and he says, "We know not when we were as much grieved, as when we read this; and then follows six reasons against this "bold, unadvised, unconstitutional innovation."

Two or three questions for brother Elliot:—Why do you "interfere" and "meddle" with the "domestic affairs" of a church a thousand miles off, in the state of Maine?

Have you no "grief" to spare for that "great evil," (much nearer Cincinnati in some of its effects,) which deprives millions of our species of the Holy Scriptures, and which is daily holding thousands of females in our land in a state of heathenish concubinage?—Zion's Watch.

The Runaways.

New Bedford.—The Taunton Reporter mentions the case of a slave named Randolph. A person named Griffiths came to New Bedford with a power of attorney to arrest him. He procured the aid of a sheriff and seized the man without a warrant, and tried to hand-cuff him. Randolph resisted and called for assistance. A great crowd of the citizens, white and black, assembled, indignant at the spectacle, for Randolph had resided some time in New Bedford, was a married man, honest and intelligent, and possessed of a very handsome property. Some of his creditors immediately caused writs to be made out against him, he was legally arrested, taken from the hands of the slave-hunter, and committed to prison for debt! Griffiths not suspecting the trick, and supposing his victim safe, proceeded to Boston to obtain a warrant from the District Judge for his legal apprehension. As soon as he was gone out of the town, Randolph was liberated, and he took care not to fall again into the hands of his enemy. Such was the excitement in the community, that they were not satisfied with the mere escape of the slave, and a warrant was issued by a Justice of the Peace for apprehending Griffiths, for an assault and battery on Randolph. Griffiths was arrested in Boston, brought to Taunton, tried and convicted. A question of law was made, which was finally carried before the Justice of the Supreme Court, and by whose opinion Griffiths was justified and the conviction was accordingly reversed. Essex Gazette.

Mr. Samuel Slater, the former owner of the slave child, set free by an opinion of the Supreme Court of this state, has published a singular letter in the Gazette, in which he complains of that decision, and writes with great bitterness. Speaking of the decision of the court, he says—"the fellows (Chief Justice Shaw, &c.) ought to have given me the child." Mr. Slater, we presume, is a gentleman in the South. This language, however, is not becoming. At the north we do not call our judges of the Supreme Court "fellows."—Boston Press.

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